



نماز عید کا طریقہ

Method of Eid Salah (Hanafi)



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
the founder of Dawat-e-Islami Hadrat Allamah Maulana
Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ علیہ

مکتبۃ الدین
Dawat-e-Islami

METHOD OF EID ṢALĀĤ

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Namāz-e-Eid kā Tarīqah

This booklet was written by Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami, Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please intimate the translation Majlis on the following address and gain Ṣawāb.

Translation Majlis (Dawat-e-Islami)

‘Alami Madanī Markaz, Faizān-e-Madīnah, Mahallaḥ Saudagran, Old
Sabzī Mandī, Bāb-ul-Madīnah, Karachi, Pakistan.

Contact #: +92-21-34921389 to 91

translation@dawateislami.net

Transliteration Chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ہ / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	Ḥ/ḥ	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ, you will remember whatever you study.

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Yā Allah عَزَّ وَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

(Al-Mustatraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite Durūd Sharīf once before and after the Du'ā.

Method of Eid Ṣalāh

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

METHOD OF EID ṢALĀḤ

No matter how hard the devil tries to prevent you from reading this booklet, please read it completely, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will see the benefits for yourself.

Excellence of Durūd Sharīf

The Prophet of Raḥmah, the intercessor of Ummah, the owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who recites Durūd Sharīf upon me hundred times on the day and night of Friday, Allāh عَزَّوَجَلَّ will fulfill his hundred needs; seventy of the Hereafter and thirty of the world. (Tārīkh-e-Damishq Le Ibn-e-Asākar, V54, P301, Dār-ul Fikr Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heart will remain alive

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Anyone who did Qiyām (i.e. performed worship) at the night of Eids (Eid-

ul-Fiṭr and Eid-ul-Aḍḥā) in order to earn Ṣawāb, his heart will not die on the day when hearts of the people will die.” (*Sunan Ibn-e-Mājah*, V2, P365, Ḥadīṣ 1782, Dār-ul-Ma’rifah Beirut)

Entry into Heaven becomes Wājib

The narration on the part of Sayyidunā Mu’āz bin Jabal رَضِيَ اللهُ عَنْهُ says, “The one spending the following five nights worshipping Allāh عَزَّوَجَلَّ, will surely enter the Heaven: the nights of the 8th, 9th, and 10th Zil-Ḥajjah (3 nights), the night of Eid-ul-Fiṭr, and the 15th night of Sha’bān (Shab-e-Barā-at).” (*Attarghib Wattarhib*, V2, P98, Ḥadīṣ 2)

A Sunnah Prior to Proceeding for Eid Ṣalāh

Sayyidunā Buraīdah رَضِيَ اللهُ عَنْهُ states, “On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to offer Eid Ṣalāh after eating something while, on Eid-ul-Aḍḥā, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat anything unless he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had offered Eid-Ṣalāh.” (*Tirmizī, Ḥadīṣ No. 542, V2, P70, Dār-ul-Fikr, Beirut*) Similarly, in Bukhārī Sharīf, there is another Ḥadīṣ narrated by Sayyidunā Anas رَضِيَ اللهُ عَنْهُ, “On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not go until he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate a few dates in odd numbers.” (*Ṣaḥīḥ Bukhārī, Hadees 953, VI, P328, Dār-ul-Kutub Al-Ilmiya, Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A Sunnaḥ of heading to offer Eid Ṣalāh and returning after it

It is narrated by Sayyidunā Abū Ḥurairah رضى الله عنه that the Holy Prophet صلى الله تعالى عليه وآله وسلم would go to offer Eid Ṣalāh from one path and would return from the other one. (*Tirmizī, Hadīṣ No. 541, V2, P69*)

Method of offering Eid Ṣalāh (Ḥanafī)

First make the following intention: “I intend to offer two Rak’at Ṣalāh of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allāh عز وجل following this Imām.”

Having made the intention, raise the hands up to the ears, utter **الله أكبر** and then fold the hands below the navel and recite the Ṣanā. Then raise your hands to your ears, utter **الله أكبر** and leave them at sides; then raise hands to ears again, utter **الله أكبر** and leave them at sides; then raise hands to ears once again, utter **الله أكبر** and fold them. In short, hands will be folded after first and fourth Takbīr while they will be left at sides after second and third Takbīr. In other words, hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at sides when nothing is to be recited. Then; the Imām is to recite Ta’aw-wuḥ and Tasmiyah in low voice whereas Sūrah Fātiḥah and another Sūrah will be recited loudly. Thereafter, he will perform Rukū’. In the second Rak’at, the Imām is to first recite Sūrah Fātiḥah and another Sūrah aloud.

After the recitation, the Imām as well as all the followers will utter three Takbīrāt (the Imām would utter loudly and the followers in low voice) raising their hands to the ears each time and leaving them at sides; then Rukū' will be performed with the fourth Takbīr without raising hands and the rest of the Ṣalāh will be completed as per usual method. Standing silent between every two Takbīrāt for the amount of time in which شَيْخُنَ اللَّهِ can be uttered thrice is necessary.' (*Bahār-e-Sharī'at*, VI, P781; *Durr-e-Mukhtār*, V3, P61 etc.)

For whom Eid Ṣalāh is Wājib?

The Ṣalāh of both Eids (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) is Wājib. However, it is to be noted that Eid Ṣalāh is not Wājib for everyone, instead, it is Wājib only for such people for whom Jumu'aḥ Ṣalāh is Wājib. Further, neither Azan nor Iqāmat is uttered for both Eid's Ṣalāh. (*Bahār-e-Sharī'at*, VI, P779, *Maktaba tul Madina, Babul Madina, Karachi*; *Durr-e-Mukhtār*, V3, P51, *Dār-ul-Ma'rifaḥ Beirut*)

The Sermon of Eid is Sunnah

The pre-conditions for the offering of Jumu'aḥ Ṣalāh apply for the Eid Ṣalāh as well. The only difference lies in Sermon which is a precondition for Jumu'aḥ Ṣalāh whereas it is a Sunnah for the Eid Ṣalāh. Similarly, the Sermon of Jumu'aḥ Ṣalāh is delivered before the Ṣalāh while that of the Eid Ṣalāh is delivered after the Ṣalāh. (*Bahār-e-Sharī'at*, VI, P779; *'Alamgīrī*, VI, P150)

The time of Eid Ṣalāh

The time of both Eid's Ṣalāh starts 20 minutes after sunrise and continues till Niṣf-un-Naḥār-e-Shar'ī. However, it is Mustahab to delay Eid-ul-Fiṭr Ṣalāh and offer Eid-ul-Aḍḥā Ṣalāh early.

(Baḥār-e-Sharī'at, VI, P781; Durr-e-Mukhtār, V3, P60)

What to do if somebody misses a Part of the Eid

Jamā'at?

If someone joins the Jamā'at in the first Rak'at after the Imām has uttered the Takbīrāt, then he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmāh) instantly, even if the Imām may have commenced recitation. Utter three Takbīrāt only, even though the Imām said more than three Takbīrāt. If the Imām bent for Rukū' before you uttered Takbīrāt, then don't utter them in a standing posture, instead, perform Rukū' with the Imām and utter the Takbīrāt in the Rukū'. However, if the Imām is in Rukū' and you think that you can utter the Takbīrāt and join the Imām in Rukū', then utter them whilst you are standing, otherwise, utter **اللَّهُ أَكْبَرُ**, perform Rukū' and then utter the Takbīrāt in Rukū'. If the Imām raises his head from Rukū' before you finish the Takbīrāt in Rukū' then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā'at after the Imām had performed the Rukū' then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāh (after the Imām has performed

Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū.’

If you join the Jamā’at in the second Rak’at, then don’t utter the missed Takbīrāt of the first Rak’at now, instead, utter them when you perform the remaining part of your Ṣalāh. Likewise, if you succeed in uttering the Takbīrāt of the second Rak’at with the Imām, its all right, otherwise, the same ruling as mentioned above with regard to the first Rak’at would apply. (*Bahār-e-Sharī’at*, VI, P782; *Durr-e-Mukhtār*, V3, P64; ‘*Alamgīrī*, VI, P151)

What to do if someone misses the whole Jamā’at?

If someone missed the whole Jamā’at of Eid-Ṣalāh, whether he couldn’t join the Jamā’at at all or his Ṣalāh became invalid due to any reason after joining, then if possible, he should join Jamā’at elsewhere; otherwise he cannot offer it (without Jamā’at). However, it is preferable for him to offer four Rak’at of Chāsht Ṣalāh. (*Durr-e-Mukhtār*, V3, P67)

Rulings for the Khuṭbah (Sermon) of Eid

After the Eid Ṣalāh, the Imām should deliver two Sermons. The acts that are Sunnah for the Jumu’aḥ Sermon are also Sunnah for the Eid Sermon; likewise, the acts that are Makrūh for the Jumu’aḥ Sermon are also Makrūh for the Eid Sermon. There are only two differences between both the Sermons. Firstly, it is a Sunnah for the Imām not to sit before the first Sermon of Eid Ṣalāh whereas Imām’s sitting before first Sermon

of Jumu'aḥ is a Sunnah. Secondly, in the Eid Sermon, it is a Sunnah for the Imām to recite **الله أكبر** nine times before the first Sermon, seven times before the second Sermon and fourteen times before coming down from the pulpit while uttering these Takbīrāt is not Sunnah for Jumu'aḥ Sermon. (*Baḥār-e-Sharī'at*, VI, P783; *Durr-e-Mukhtār*, V3, P67; *'Alamgīrī*, VI, P150)

Twenty Sunnah and desirable acts of Eid

Following acts are Mustahab on the Eid Day:

1. Getting hair cut (Get your hair cut according to Sunnah, not according to the English styles).
2. Cutting Nails.
3. Having a bath.
4. Using Miswāk (This is in addition to the one used during Wuḍu).
5. Wearing nice clothes, either new or washed ones.
6. To apply perfume.
7. Wearing a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. They are not allowed to wear more than one ring. Men cannot wear the ring made of any other metal except silver with the afore-mentioned conditions)

8. Offering Salā-tul-Fajr in the Masjīd of one's locality.
9. Before going to Eid-ul-Fiṭr Ṣalāḥ, eating some dates in odd numbers such as 3, 5, 7 etc. If dates are not available, then eat something sweet. If nothing is eaten before the Ṣalāḥ, there will be no sin, but if nothing is eaten till Salā-tul-'Ishā, he will be rebuked.
10. Performing the Eid Ṣalāḥ at a place that is designated for performing the Eid Ṣalāḥ (Eid-Gāḥ).
11. Going to the Eid-Gāḥ on foot.
12. Although there is no harm in using conveyance, walking on foot is better for those who can do so; there is no harm at all in returning by conveyance.
13. Going to the Eid-Gāḥ from one path and returning from the other path.
14. Paying the Ṣadaqa-e-Fiṭr before the Eid Ṣalāḥ (this is better, but if you couldn't pay it before the Eid Ṣalāḥ, pay it after the Ṣalāḥ).
15. Expressing happiness.
16. Donating Ṣadaqaḥ in abundance.
17. Heading towards the *Eid* Gāḥ (Ṣalāḥ area) calmly, in a dignified manner, with lowered gaze.
18. Congratulating each other.
19. Shaking hands and embracing one another after the Eid Ṣalāḥ as Muslims usually do; it is a good act because it

expresses happiness. However, embracing a young attractive boy may lead to allegation.

20. Utter the following Takbīr in low voice while on your way to the Eid-Gāh to offer Eid-ul-Fiṭr Ṣalāh and utter it loudly while heading for the Eid-Gāh to offer Eid-ul-Aḍḥā Ṣalāh.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط

Allāh عَزَّوَجَلَّ is the greatest. Allāh عَزَّوَجَلَّ is the greatest. There is none worthy to worthy of worship except Allāh عَزَّوَجَلَّ and Allāh عَزَّوَجَلَّ is the greatest. Allāh عَزَّوَجَلَّ is the Greatest and all the praise is for Allāh. (*Baḥār-e-Sharī'at*, VI, P779; *‘Alamgīrī*, VI, P149, 150, etc.)

A Mustaḥab act for Eid-ul-Aḍḥā Ṣalāh

In most cases, there are the same rulings for Eid-ul-Aḍḥā as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustaḥab not to eat anything before the Eid Ṣalāh on Eid-ul-Aḍḥā regardless of whether or not one is performing the sacrifice (of cattle), but if one eats something, still there is no harm. (*‘Alamgīrī*, VI, P152, *Dār-ul-Fikr, Beirut*)

Eight Madanī Pearls for Takbīr-e-Tashrīq

1. The Takbīr اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط is called Takbīr-e-Tashrīq. Uttering this Takbīr once loudly is Wājib whereas uttering it thrice is preferable after all Farḍ Ṣalāh that were offered with the primary

Jamā'at of the Masjid from the Fajr Ṣalāḥ of 9th to the 'Aṣr Ṣalāḥ of 13th Zil- Ḥajja-tul-Ḥarām. (*Baḥār-e-Sharī'at*, V1, P779 to 780; *Tanvīr-ul-Abṣār*, V3, P71)

2. It is Wājib to utter Takbīr-e-Tashrīq immediately after performing the Ṣalām. However, one may utter the Takbīr as long as he has not done any such act that negates the Binā (resumption, rejoining) of Ṣalāḥ. For instance, if someone exited the Masjid or invalidated his Wuḍū deliberately or engaged in talking, though forgetfully, Takbīr would no longer remain Wājib for him in all these cases. However, if his Wuḍū became invalid unintentionally, he should utter the Takbīr. (*Durr-e-Mukhtār and Rad-dul-Muḥtār*, V3, P73, *Dār-ul-Ma'rifaḥ Beirut*)
3. Takbīr-e-Tashrīq is Wājib for the one residing in a city or the Muqtadī following a resident Imām in Ṣalāḥ even if the Muqtadī (the one following the Imām in Ṣalāḥ) is a traveller or a villager; however, if travellers and villagers do not follow a resident Imām in Ṣalāḥ, Takbīr is not Wājib for them. (*Durr-e-Mukhtār*, V3, P74)
4. If a resident offered Ṣalāḥ under the Iqtidā of a traveller, Takbīr will be Wājib for the resident, but not for the traveller Imām. (*Durr-e-Mukhtār & Rad-dul-Muḥtār*, V3, P73)
5. It is not Wājib to utter Takbīr after Nafl, Sunnah and Witr Ṣalāḥ. (*Baḥār-e-Sharī'at*, V1, P785; *Rad-dul-Muḥtār*, V3, P73)
6. It is Wājib to utter Takbīr after Salā-tul-Jumu'aḥ; one should utter it after the Ṣalāḥ of Eid-ul-Aḍḥā as well. (*ibid*)

7. Takbīr is Wājib for the Masbūq (the one missing one or more Rak'āt), but he is to utter it having performed his own Salām (after offering his missed Rak'āt). (*Rad-dul-Muhtār*, V3, P76)
8. Takbīr is not Wājib for the Munfarid (the one offering Ṣalāh individually). (Ghuniya-tul-Mustamlī, P526, Religious book house) However, he should also utter it as, according to Ṣaḥībāin, Takbīr is Wājib even for the Munfarid. (*Baḥār-e-Sharī'at*, VI, P786)

In order to acquire detailed information regarding the excellence of Eid etc., go through the section 'The Blessings of Eid-ul-Fiṭr' from Faizān-e-Sunnat's chapter 'The Blessings of Ramaḍān.'

O our Allāh ﷻ! Make us celebrate Eid in conformity with Sunnaḥ and bless us with the real Eid of performing Ḥaj and beholding Madīnaḥ as well as the beloved and blessed Prophet of Madīnaḥ ﷺ again and again!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Give this booklet to someone else having reading it

Distribute booklets published by Maktaba-tul-Madīnaḥ during weddings, times of grief, Ijtimā'at and other such occasions and earn reward. Make it a habit of keeping booklets in your shop to give to customers for free. Give booklets to the newspaper delivery person or to children and have them distributed in your neighbourhood. Give a new booklet each time and earn reward for inviting towards good.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

By the Grace of Allah ﷺ I Changed!

How excellent the international non-political religious movement of the Qurān and Sunnah, Dawat-e-Islami and its Madanī Qāfilāhs are! An Islamic brother who lives at Shalimar Town (Markaz-ul-Auliya Lahore) gave the following statement:

“I was an extremely wicked person, I had indulged in many evils such as watching films and dramas daily, teasing girls, friendship with loafers and wandering with them till late night. Even my relatives did not like to meet me, they would resent when I went their home and would prevent their children from meeting me. Luckily, the dark night of my sins turned into a bright morning when a devotee of the Rasūl belonging to Dawat-e-Islami met me very politely and tried to persuade me to travel with the Madanī Qāfilāh. Impressed by his polite behaviour and his sincere invitation, I travelled with the Madanī Qāfilāh during which the company of the devotees of the Rasūl caused a Madanī revolution in my life.

الحمد لله ﷺ! The company of devotees of the Rasūl in the Madanī Qāfilāh led to a Madanī transformation in the heart of this sinner and evil man. I received the gift of repentance as well as the enthusiasm to dress according to the blessed Sunnah, and I began to wear the green turban. The very same relatives that once used to avoid me now hug me affectionately. I was once the worst in my family but now الحمد لله ﷺ I have become the dearest due to the blessings of the Madanī Qāfilāhs of Dawat-e-Islami.

لَعَلَّكُمْ يَتَّقُونَ ﴿١٠١﴾ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ ﴿١٠٢﴾ فَأُولَٰئِكَ نَجْزِي عَذَابَهُمْ إِنَّكُم مِّنَ الْمَرْجُومِينَ ﴿١٠٣﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.

مکتبۃ المدینہ

Maktaba-tul-Madina

Alami Madani Markaz, Faizan-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandi, Bāb-ul-Madīnah, Karachi, Pakistan.

☎ +92-21-34921389 to 93, 4126999 Fax: +92-21-34125858

✉ maktabaglobal@dawateislami.net

Web: www.dawateislami.net